Christian Advocate

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SEMINARIAN, 1960
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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Taxation of church property, even when tentatively proposed by Presbyterian Eugene Carson Blake in *Christianity Today,* brought "deep anxieties." But readers almost unanimously supported a proposal to tax "unrelated" church business, like commercial radio and television stations, apartment houses, and printing establishments. Recently, the Pennsylvania Supreme Court declared that church-owned parking lots are not exempt from real estate taxes. (See "The Church and the Law," Nov. 12, 1959, p. 6.) And here is an emerging trend: Despite the fact that there is already too much taxation, taxation could bring further government regulation, and church property taxes would open the way to taxation on schools and hospitals, and even eliminate many struggling churches. We must think more and more about church taxes, if we are going to keep our Church-State relations straight and this is a crucial domestic problem. . . .

Christianity and economics are being brought closer together as the National Council of Churches makes a year-long study. There are five main "problem" areas: peaceful uses of atomic energy; moral aspects of inflation; effects of America's "working women" pattern; relationships of farmers' welfare to labor unions' demands for higher wages; and business and employment practices among the churches themselves. "Increasingly, our churches must become communities of the informed, if wise and fair decisions are to be achieved," says Council President Edwin T. Dahlberg. "When an informed public has the benefit of Christian insights, then the fruits of industry can be made to glorify God and serve the whole world." . . .

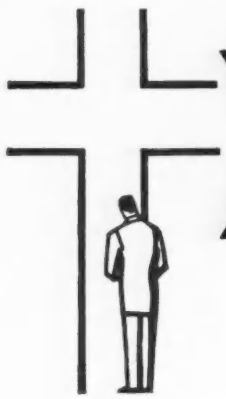
Christians bowed with grief at the news of the Christmas Day desecration of a newly rebuilt synagog in Cologne, Germany, and other anti-Jewish incidents in London, Paris, Rome, Oslo, Copenhagen, Melbourne, and New York. Evangelical church officials called on Cologne worshipers to pray that God would "comfort the Jewish community in this moment of new sorrow and doubt." Of course, there were fears that Nazism was breaking out again, and the West Germany Jewish community of 30,000 persons (before Hitler there were 500,000) was understandably alarmed. Nevertheless, most observers felt that no anti-Semitic trend was responsible for the terrible and unforgivable events. . . .

Campus evangelism, more important than ever before in this era of population explosion, must take an approach that is different from that of the local parish, declares the Rev. Dr. John O. Gross of the General Board of Education. It must take into account the nature of the college community. Dr. Gross urges strengthening volunteer religious agencies on campus; special selection of ministers to university centers; paying attention to Christians from other nations who come to study in this country. Knowledge of God is a worthy goal—and genuine evangelism. . . .

the cover

Prayer in the life of a theological student is a beautiful thing. Our pictorial feature on pages 12 and 13 offers glimpses into the seminarian's life. ADVOCATE *photo.*

"Dedication and Evangelism . . . are
the very issues of life for Christianity and freedom"
—*Bishop Gerald Kennedy*



WEEK OF DEDICATION
WEEK OF EVANGELISM

February 28 — March 6
1960
"Two Great Weeks in One"

COMMENT

Church Bell—or Cash Register?

"ONE wonders which rings the loudest—the church bell or the cash register," is a good comment in these exciting days when business competitors are slugging it out in legal battles over Sunday shopping. And, with the admission that Sunday closing laws inevitably work hardships on those who do not keep Sunday as a religious day, another apt observation is: "Ninety-eight per cent of the community's businessmen want to close Sunday, but two per cent force them all to keep their shops open."

So, what can the minister and his parsonage family do? At home, as well as at church, Sunday is the busiest, hardest, workingest day of the week. What can we, as religious leaders in the community, do about Sunday observance?

First, we can try to get people to see that Sunday is different from other days, and it has been for 3,000 years. (Christians had the best of reasons for changing this special day from the seventh to the first day of the week, but the observance goes back to the Ten Commandments—really to the previous Code of Hammurabi.) The word "sabbath" is derived from the old Babylonian for "Stop what you normally do," and "holy" of course means "healthy." So, Sunday must be a time when people stop doing what they do the rest of the week—no matter how important—and do what refreshes and restores them in body, mind, and spirit. "The Sabbath was made for man," said Jesus, setting some mixed-up values straight, "not man for the Sabbath."

Second, the observance of the day must grow out of man's own heart and not out of compulsions, whether imposed by law or conscience.

We ridicule the old restrictions: Jews could not carry burdens on the Sabbath, and so it was unlawful for a woman to wear a ribbon pinned to her dress but within the law if the ribbon were sewed on; for then it was part of the dress. Similarly, some rabbis contended that no pious Jew could wear false teeth, for that involved carrying a burden.

Some present-day restrictions seem strikingly like those. Utah's legislature recently passed a bill banning the sale of uncooked meat, groceries, and clothing on Sundays, but it was vetoed by the governor. In the Connecticut legislature a commission rejected proposals for lifting bans on the Sunday sale of fish, meat, hardware, photographic supplies, and home furnishings. In Maryland, a governor's commission suggested that pharmacies, groceries, restaurants, newsstands, gasoline stations, and florists be allowed to open Sundays, but only if they employ no more than three persons.

Our people must decide for themselves which are "essential" or "emergency" purchases (in the language of Indiana and Wisconsin legislatures). The Council of Churches of Buffalo and Erie County sent letters to merchants' groups stating: "Some merchants have said that a sizable part of Sunday volume is made up of church-goers who stop in to make purchases on the way home from church. Church people themselves must co-operate by shopping on the other six days of the week."

It was the Rev. John E. Kelly of the National Catholic Welfare Conference who put it this way: "It takes two to make a sale, and in Sunday and holy-day shopping it is as much the buyer's as the seller's lapse. The working people who shop on Sunday are really penny-wise and pound foolish."

Third, we can be confident that broad provisions for making Sunday different—a day of rest, recreation, and family activities—are clearly within the general welfare duties of the government. Separation of Church and State does not require the State to give up the right to act in behalf of the social and economic welfare of the majority, even though it makes due provision for dissenting minorities.

Nonetheless, voluntary action, like that of the National Retail Merchants' Association (11,500 stores) and the Variety Stores Association (9,000 stores), is always preferable to compulsion by law. They decided that Sunday openings create public relations problems.

Fourth, we can show our people that Sunday, which began among the early Christians as a glorious response to the Resurrection, is the Lord's Day. By that victory Jesus Christ made all things new, including Sabbath observance. He changed a negative Sabbath into a positive Sunday. And Christians, freed from the claims and duties of the week, devote Sunday to fellowship with each other and their Lord.

Our obligation and opportunity as ministers is to make this experience as meaningful as can be. Different people will bring to it differing needs; and we must be sensitive enough and resourceful enough to meet them all.

In a series of articles in *The Irish Christian Advocate* is this striking statement: "The question for us is not, 'Should there be more or less preaching?' but, 'How can we bring home to our people, in the midst of their pre-occupations, anxieties, hopes and interests, their conflicts and their sins, their griefs and joys, the gifts of salvation and life?' "

Every minister knows that this is precisely the problem. Sunday is a blessed chance for every Christian to see the life of the world in the presence of God, to hear the church bell over the cash register.

THE EDITORS

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Christian Advocate

FOR PASTORS AND CHURCH LEADERS

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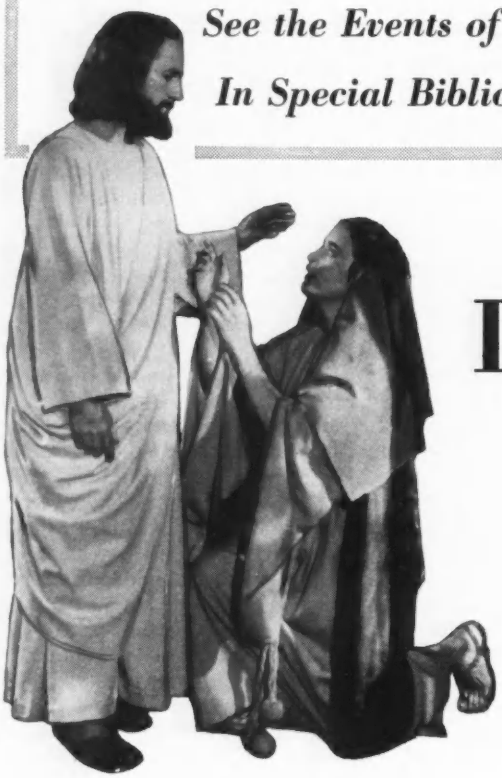
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See the Events of Holy Week Dramatically Portrayed

In Special Biblical Settings and Authentic Costumes



Films For Lent and Easter

YOU CAN EMPHASIZE the significance of the Lenten-Easter season by supplementing your worship program with visual aids. Make the history-changing events of 20 centuries ago come alive for your congregation. All the events connected with the First Easter are portrayed with authentic costume and setting and with historical accuracy to present a true picture of the early days of Christianity.

Listed below are just a few of the many 16mm films available to you from COKESBURY for year-round use in your visual aids program as well as for the Lenten-Easter season. Order from COKESBURY, listing preferred dates and alternate dates for showing.

The Power of the Resurrection

The aged Simon Peter is in prison with other Christians; they are awaiting unknown tortures and possible death. Peter's unconquerable faith in the risen Christ instills courage and faith in a frightened young man. Peter tells him of the trials of his own faith until the Resurrection, when his faith became unconquerable.

This is a 16mm film, produced by Family Films; 60 minutes long. (MPO)

B&W ..... *rental, postage extra,* **$25.00**
Color ..... *rental, postage extra,* **$37.50**

Gates of Glory

Thomas, who once doubted that Jesus had actually risen, retells the wonderful story of the last weeks of Jesus' life before the Crucifixion to a small group of Christians imprisoned for their belief in the Savior. With a burning desire to witness for the Master, Thomas speaks of the glorious heritage of all believers and of the blessed assurance of life everlasting.

This 16mm film was produced by Concordia; 30 minutes long. (MPC)

B&W ..... *rental, postage extra,* **$12.00**

The Lord Is Risen

Joseph of Arimathea obtains Pilate's permission to bury the body of Jesus. The priests ask that a special guard be placed at the tomb. During the night an earthquake seemingly moves the stone from the entrance. Three women come in the morning to find the stone rolled away and the tomb empty. Mary fears her Master's body has been stolen when Jesus appears to her and she recognizes her risen Lord.

Produced by Family Films, this 16mm film is 15 minutes long. (MPO)

B&W ..... *rental, postage extra,* **$7.50**
Color ..... *rental, postage extra,* **$12.00**

I Beheld His Glory

Cornelius, a Roman centurion, is converted to Christianity. Through his eyes, we see the Last Supper, Judas' betrayal. Gethsemane, the trial, the Crucifixion, and the Resurrection. The impact of all these events reaches a climax as Cornelius comes to believe in the risen Lord.

A 16mm film, produced by Cathedral Films; 55 minutes long. (MPO)

B&W ..... *rental, postage extra,* **$22.50**
Color ..... *rental, postage extra,* **$35.00**

The Easter Season

Especially for church schools, this inspirational film is designed to heighten the religious significance of our Easter customs. As a family goes to church on Easter morning, we explore their thoughts. We see new life which the spring season brings and the specific hope Easter holds for all Christians.

This is a 16mm film, produced by Coronet Films; 11 minutes long. (MPO)

B&W ..... *rental, postage extra,* **$3.00**

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Ministerial qualification should help the applicant to affirm his identity in a new status.

When the Committee INTERVIEWS *Candidates for the Ministry*

By THOMAS W. KLINK

GAMALIEL the Pharisee, before whom some of the earliest Christians were called for questioning, seems to have provided the example for many of our Annual Conference committees in screening and evaluating candidates for the ministry.

And that is unfortunate!

Gamaliel, as you may recall, offered the prudent counsel to "take no action" under the pious hope that ". . . if it be of men, it will fail; but if it is of God . . . you might even be found opposing God."

Beginning with the first pastoral suggestion to a likely lad concerning full-time Christian service, on through the Quarterly Conference review to the seminary's acceptance and graduation, and again to the Conference committee and the act of ordination, there are ample opportunities for believing that "even though we are in doubt, someone will catch it further along."

Throughout the churches, however, there has been a growing demand for the screening of ministerial candidates. But the central fact of admission to the ministry remains the same. *It is fundamentally the end-product of a peer-group evaluation of a potential peer;* and only *secondarily a testing of qualifications by sets of professional norms.*

The examination of a candidate at any level is really more of a purposeful conversation than a test. So, the norms in the *Discipline* provide an appropriate part of the structure for conversation rather than a check-list for authoritative catechizing.

Another part of the structure within which the conversation of examination takes place is internal to the occasion of meeting. If we see the ministry as a group of peers, the meeting of a Conference Board on Ministerial Qualifications with the candidate becomes a meeting of peers with an applicant seeking ways to become more fully a peer. It is a process of self-confirmation of identity, and this is not accomplished by simple "questions on the books" or a glib welcome or a fierce challenge to the "hardships" of parsonage life.

More important is the candidate's readiness to tell how he experiences himself on this occasion; what aspects of his readiness make him most comfortable and what elements least comfortable, and what are the hesitations about the new state he is seeking to confirm.

A third part of the conversation structure derives from another obvious fact: that the candidate has sought the help of the committee.

However reluctant he may be in making his appearance, the fact is that he has come to the meeting of his own volition. He seeks that which cannot be done for him but which, even with support, he must do for himself. So it is nothing short of tragic that some of the deeply meaningful disciplinary questions that prompt personal involvement ("Do you feel yourself called to preach?" for example) are reserved for the formal ordination where there is no conversation.

Thus, the examining committees ought to see their task as pre-eminently the offering of an occasion of support to an applicant seeking, under God, to affirm some identity with a new status. This function is in contrast to sheer screening out of the unfit, a function that is actually a by-product rather than the central goal.

First of all, there are the papers—recommendations from the Quarterly Conference, certificates of completion of required reading and exercise, reports of completion of studies for seminarians, declarations about debts and the use of tobacco for those to be received on trial. These documents must be certified, perhaps evaluated. The papers provide the examining committee with clear statements.

Second, a committee member should act as sponsor for the candidate. This means that someone has reviewed the available papers who can summarize them succinctly. He becomes the spokesman for this part of the interview.

Third, is the written application or some other equally definitive act insuring that the applicant has initiated the committee review. Sometimes the obviousness of an applicant's intentions make this preliminary step a self-conscious charade. But at other times the urgent interest of another minister, or some church situation, tends to relieve him of his responsibility.

A final preliminary note: For interviewing, the committee might well be divided into sub-committees of three to five persons, with brief committee plenary action later.

THE interview-conversation proper comes when the applicant walks in the door of the committee room and finds a seat. After the pleasantries of greeting and introductions, the rest of the interview conversation is an interweaving of three processes.

1. The clear statement of the structure of meeting—requirements, taking identity with the group and request for help. The statement and the reiteration of the structure, as needed, is the theme or "rhythm" of the interview.

2. Set over against this theme of structure is a counter-theme or "melody." For instance, the initial statement might be something like this: "Bob, I assume that your being here indicates some sense of readiness on your part to be licensed?"

3. A third process of the interview is the conversational following of the material elicited by the first two. Although facts are important, the more crucial element is the feelings associated with the

Thomas W. Klink, a Methodist minister, is chaplain at the Menninger Foundation for Psychiatric Treatment, Education, and Research, Topeka, Kans.



Beginning April 27th 1960, the General Conference will convene in Denver, Colorado to review the progress and project the future of The Methodist Church.

Each day a staff of trained steno-typists transcribe the "word for word" proceedings. Even the laughter and applause become part of the official record.

This daily record, edited by the staff of **Advocate/Together** and published as THE DAILY CHRISTIAN ADVOCATE, also contains interesting stories, facts, and sidelights of the Conference:

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- **STORY OF METHODISM IN ACTION** around the world, related by leaders of our Boards, Commissions and Agencies
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CASH MUST ACCOMPANY ALL ORDERS

facts. Let us reconstruct a brief imaginary sequence to illustrate.

John: Yes, I want to be licensed to preach.

Committee: You feel, then, some readiness to step into the pulpit?

John: Yes, sir.

Committee: You feel, then, that the license to preach is what *you* want?

John: Right, sir. I've been told that, if I get licensed, I can be of help to the little church at ——— on week ends while I'm in college like some of the others do. If I am drafted perhaps I can preach on weekend passes.

Committee: We hear what you say about the needs for licensed preachers. I might understand your being here as indication of your feeling of readiness to meet those needs?

PROBABLY no interview goes precisely like this. But it does illustrate some of the possible elaborations of meaning. Thus, one might note that John jumped in response to the most general opening move; enthusiastically he wants to be licensed to preach. The very urgency of his response might suggest more anxiety than enthusiasm. Such anxiety is not, in itself, cause for alarm, but note how the applicant "tightens up," begins to reply in monosyllables.

But the interviewer, having seen these hints of anxiety, does not make the applicant's anxiety his own. He waits out a long pause and is given a gush of particular individual meaning—the need of a little student charge, the example of the student preachers, the prospect of military service.

Here one needs the caution of a normative theory of motivation. It is not abnormal to have so meaningful a decision as becoming a preacher related to all kinds of individual, personal conditions. It is, in fact, precisely normal. The issue is whether, having been moved by individual conditions, the person also sees these conditions as part of himself or just as the pressures of circumstance.

Thus, the interviewer hints at what might be a lengthy discussion when he reflects the structure of self-involvement, "From all these things I gather that your being here today is the result of many needs." He is seeking to discover not only that the horse is being led to water, but also whether he is being forced to drink.

Again, in the next reflection, "your sense of readiness to meet these needs," he opens the door to discover whether the applicant, despite his subjective needs, is also capable of some measure of self-evaluation. Finally, in the closing reflection of the little example, he attempts to elicit from the applicant some sense of his call to preach.

To put it another way, he opens the possibility of supporting the applicant in his free choice of preaching by using his terms of reference and opening the possibility of considering other choices as exemplified in other students and the army. (Jesus did not go after the rich young ruler. His attitude provided the freedom of choice and feeling that allowed him to "go away sorrowing," but understood.)

Another sequence of conversation might draw out the applicant's attitude toward the requirement of the recognition he wants. There is, of course, the mood of sullen obedience—"You made me do it; they made me do it"—and it appears some earlier Methodists had it; for John Wesley put into the ordination a comment about "obeying our rule for conscience' sake, not for wrath."

But if the committee has done its preliminary work of getting the applicant to seek action himself, this attitude is not likely to appear.

For example, the committee might say, "I hear you, but I'm struck by the fact that you applied for this . . . you came to this meeting . . . as though you had some greater stake in this than your comments would suggest?"

Thus, the committee is no set of "higher ups" set off somewhere, but a group of peers. The candidate does not try vainly to prove his good intentions, but he notes existentially the discrepancies between the facts of the structure and the meaningful misperception of them. Thus, "I hear you describe your experience here as one somehow of irrational obedience to authority. I wonder what you have found in your relationship to the committee—or to the church—that leads you to this conclusion?"

THERE are further conversational derivations from the structure of interview. Some word should be said about the meaning of decision and its implications in ambivalence—or, mixed feelings for the thing decided against.

Again, one might find use for the psychoanalytic concepts of id, ego, and superego. These concepts, referring to the pleasure-seeking, the reality-testing and equilibrium-maintaining, and the prohibiting, controlling aspects of the personality, would seem to provide a conceptual framework for evaluation.

Is his action the bare expression of his instinctual "wanting to," the reflection of his controlling "don't dare not to," or is it the balanced yet emotional decision of the willing self?

Still further, one might speculate about the meaning of ceremonies, whether of recognition for the licensed preacher, or rituals or ordination. How does a particular person appropriate ceremony—as license for the instincts, as reinforcement for the alien demands of the superego, or as an instrument of the identity-taking, ambivalence-resolving ego?

But perhaps enough has been written to indicate the validity of this approach.

By ROBERT E. CHILES

This church is experimenting with serious adult Christian education.

They Study in Earnest

TRADITIONALLY, Methodism has been concerned to educate. Sunday schools developed early. The circuit riders' saddlebags bulged with books. The church worked out the Conference course of study and founded schools, colleges, universities, and theological seminaries. But on the local level, generally, Methodism has not provided enough opportunities for serious study.

We are trying to remedy this in our own congregation by setting up classes for interested lay people in which they will dig right into the riches of biblical scholarship.

We are in the fifth year of our program designed to put serious study at the center of Christian life. Of course there are many apologies and laments, but these are the chief features:

Our 140-year-old church has recently been encompassed by the growth of suburban Dayton. We have a membership of 500, composed largely of industrial workers and with only a scattering of business and professional people. Not more than one person in eight among those participating in the study program has had college training. Some are not even high-school graduates.

Significantly, the difference in educational background has not been decisive in the quality of class work. More than a hundred have shared in at least one of the classes; some have completed a half dozen or more. Of this total group, one in five either has not been a church member or has come from another church.

The church had a library of sorts before the program started. It has grown and now lists some 250 recent volumes.

We offer evening courses during each of the three quarters of the regular school year. Each class meets for two hours one evening a week for 10 weeks. The four-year cycle of courses is divided among historical, biblical, and theological studies. There is a $5 registration fee.

The courses include study of the text and other assigned readings. For each course there is a syllabus which lists assignments, topics, and source materials for papers and reports, and a bibliography. A book report is generally required. The major project is the preparation of a report for class presentations.



Robert E. Chiles is minister of the Concord Methodist Church in Dayton, Ohio

CLASS sessions are quite informal. Members are encouraged to speak their minds, to raise questions and objections, and to fear only unexamined prejudices and detached unconcern.

There have been many hotly-contested points. Descriptions of the Fall and the Flood as parables brought a storm of protest. The puzzles of Wesley's doctrine of man and sin against his doctrine of grace and salvation led through many digressions and difficulties until "prevenient grace" became common parlance among class members.

Opponents in the trinitarian struggle found contemporary disciples as class debate raged back and forth. There is abundant evidence from many sides—the faith by which the church has lived is still alive; it strikes fire in the modern mind.

Courses and texts used thus far include these:

"Biblical Theology" (Bernhard Anderson, *Rediscovering the Bible,* Association Press, $3.50).

"The Wesleyan Theology of Salvation" (Robert W. Burtner and Robert E. Chiles, *A Compend of Wesley's Theology,* Abingdon, $3.75).

"The History of Christianity to the Reformation" (Roland H. Bainton, *The Church of Our Fathers,* Scribner's, $3.95).

"The History of Protestant Christianity" (John Dillenberger and Claude Welch, *Protestant Christianity,* Scribner's, $4.50).

"Romans and Paul's Other Correspondence" (Chester W. Quimby, *Paul for Everyone,* Macmillan, $2.95), and (Archibald Hunter, *Interpreting Paul's Gospel,* Westminster Press, $2.50).

"Christian Ethics" (James A. Pike, *Doing the Truth: A Summary of Christian Ethics,* Doubleday, $2.95).

"Luke-Acts" (Edgar J. Goodspeed, *A Life of Jesus,* Harper & Bros., $3), and (Edward P. Blair, *A Study of the Book of Acts,* Abingdon, $1).

"World Religions and the Christian Mission" (E. O. James, *History of Religions,* Harper & Bros., $2.75), and (Charles W. Forman, *A Faith for the Nations,* Westminster Press, $1).

"Outstanding Old Testament Prophets" (William G. Chanter, *The Prophets,* Abingdon, $1.50).

Our most ambitious undertaking has been a seminar on Paul Tillich's *Existence and the Christ* (out of print), and the compilation of a nine-page *Glossary of Tillich Terms.*

Our program expanded with the addition of weekday morning discussion groups for women. These groups meet for an hour and a half for eight weeks and center about the reading and discussion of a text. The program is not so exacting as the evening classes.

Plans are under way for series of neighborhood discussion groups in which a woman (or couple) will serve as hostess and invite others from her neighborhood for six weekly study sessions.

Involving men presents one of our most formidable challenges. Only women participate in the morning discussion groups, and predominate in the evening.

But we have been able to enroll a considerable number of men in the annual weekend retreats. As many as 20 to 30 men give 10 hours of time to study and discussion. We have used one of the following books each year:

Dietrich Bonhoeffer, *Life Together,* Harper & Bros., $2.; Robert M. Brown, *The Significance of the Church,* Westminster Press, $1; Thomas Kelley, *A Testament of Devotion,* Harper & Bros., $1.50; and Robert C. Johnson, *The Meaning of Christ,* Westminster Press, $1. Related New Testament books studied: Ephesians, Philippians, I John, and Mark.

IN THE secluded and intensive weekend together, some progress is made toward the theological education of men in the church. Not to be outdone, the women began a series of retreats and have used Revel Howe's *Man's Need*

It's an IDEA!

Sewing classes for women and girls, week-day church school, literacy classes, evening recreation, and family fellowship are planned for migrant farm workers by members of First Methodist Church, Palo Alto, Calif., for the season. The church also has a lending library of books and toys.

A cross with 120 bulbs, each representing $50, was placed on the lawn of Munger Place Methodist Church, Dallas, Tex. Red bulbs representing unpaid amounts were gradually replaced by white bulbs until the $6,000 mission specials goal was reached.

The beliefs of Christians in the atomic-sputnik-lunik age were discussed by the pastor of Christ Church, Methodist, in Glens Falls, N.Y., for five Sundays. After services, the pastor met with an interested group for further study. When the experiment was over each one could write a 500-word statement of his beliefs.

To learn new hymns, the parish paper of Calvary Methodist Church, Albany, N.Y., mentions the hymn-of-the-month, giving a description of its composer and background. On the first Sunday, the choir sings one verse as a response; second Sunday, it is played as a prelude on organ or chimes; third, fourth, and fifth Sundays, it is sung by the congregation as part of the worship service.

Help yourself collection plates containing $1,100 were passed to the congregation of Zion Chapel, near Macon, Ill. Each person willing to return the "talents" with increases earned for a proposed building program was invited to help himself to crisp new bills.

Men in uniform attend First Methodist Church, Honolulu, in large numbers, and enjoy the Sunday luncheon. Meals are prepared Saturday afternoons by both servicemen and working girls, and are popped in the oven during the church service hour. Nobody misses church, and it is not thought discourteous to hand a boy a towel and ask him to help wash dishes afterward. This is called "dishtowel evangelism."

Donating 7,000 man hours, 1,200 woman hours, 3,000 equipment hours, and more than 1,700 meals, the Methodists of Lamont, Okla., built a new church in six months at less than half the cost of the blueprint estimate. The yellow brick structure has a sanctuary and dining hall which accommodates 400 persons. There are 12 class rooms, entrance hall, choir room, kitchen, pastor's study, cry room, lounge, and rest rooms.

We held a choir day in Xenia, Ohio—a celebration for the choir in the local church.

Invitations were sent to all choir directors, members, and organists in our section of the city, and each choir was designated a special pew.

The program included congregational singing, and selections by the various choirs. A teacher from the public school music department was speaker.

A camera helps the memory of the pastor of Pacific Avenue Methodist Church, Glendale, Calif. When he goes to a new appointment, he asks the people to pause in family groups before a camera's eye. This is done on his first Sunday, and on the second he can call each person by name.

A red ribbon identifies visitors at the Gary Memorial Church in Wheaton, Ill. A small folder containing a word of welcome greets visitors from the pew rack. Inside is found the short red ribbon which identifies the wearer as a visitor, giving regular church members the opportunity to extend a personal greeting.

The Fix-It Club of Kittery, Maine, includes 14 sixtyish ladies who sew for the needy at home and abroad, selling only enough articles among themselves to raise funds to buy thread, other sewing needs, and postage for mailing overseas. They meet the second and fourth Thursdays of each month in the Second Methodist Church.

The Interbay Methodist Church, Tampa, Fla., sets aside one Sunday each year as *Military Recognition Day* to honor servicemen and their families.

The purpose of the day is "to lift up for special recognition the service families of the church, to recognize families who have sons and daughters in the armed forces, and to bring an interpretation of the Christian's role in his service to God and country."

Fifty-six military families hold membership in the Interbay Church.

At neighborhood coffee hours the minister of the Methodist Church at Gasport, N.Y., showed the program of the church by means of kodachrome slides and a tape recording. It was part of a fund-raising drive.

and God's Action, Seabury, $3, and Lewis Sherrill's *The Struggle of the Soul,* Macmillan, $2.50.

The summer slowdown seemed an appropriate time to involve youth in the study. High-school students who had been busy during the academic year and college students who had been away at school became fair game. So a group of a dozen have met weekly for the past three summers for two-hour sessions, the first year being spent on Brown, *The Bible Speaks to You;* the second on Daniel Jenkins, *Believing in God,* Westminster Press, $1, and Roger Shinn, *Life, Death and Destiny,* Westminster Press, $1; and the third year on the theme, "Tragedy and the Christian Faith." Time was spent reading some great dramas and relating the issues to Christian convictions. Inquiring, doubting, formative minds have been in these classes, demanding the best and responding with gratitude.

A year ago, church leaders and other interested persons took part in a detailed examination of the Christian life, church, and ministry prompted by Richard Niebuhr's book, *The Purpose of the Church and Its Ministry* (Harper & Bros., $2.50). An experiment with the parish meeting has grown out of this series of studies, in which the congregation is invited to meet together to hold Christian conversations about the Church and the Christian life.

Our parish meetings this year are being devoted to an investigation of the possibilities of a program of membership renewal based on a set of proposals initially worked out by a college-age class.

It is obvious to us that our program has not actualized the *eschaton*—the Kingdom is far distant and yet to come. The blunt, stubborn facts which follow cannot be blinked. There is a painful gap between what the program promises and what it accomplishes. The majority of our people have not shared in it.

For various reasons some view the program with amused indifference, others with watchful suspicion, still others with hostile resistance. Some of those who have been in the classes display bewildering blindness to the wider implications and relationships of what they have studied. Others supply distressing evidence that what they have learned has been of only passing significance.

But for many the study has made a deep and lasting difference and through these persons a change can be sensed.

A gratifying accompaniment has been the interest shown by ministers, teachers, and churches who hold the program's concerns in common. From scattered sections of the country requests are received quite regularly for information about what we do along with summaries of and proposals for similar programs. Growing interest in this area, encouraged by experiments projected and in process, may well hold real promise for things to come in the theological education of laymen.

THE SERMON CLINIC

Christianity in Essence

"For what we preach is not ourselves, but Jesus Christ as Lord. . . ."

1. This is the first Sunday in Epiphany, the season of light when the Wise Men first appeared in Bethlehem. Therefore, the Christian Church has tended to make a special missionary emphasis at this time, stressing the idea of the wise ones coming from other lands and the people of all races being reached with the message of God. This is the light which comes into the world to enlighten man.

2. It would be good for us, then, to be engaged in a study of some essentials of our Christian faith, to know why we feel it necessary to let worship of God become expressive in our daily witness both at home and abroad. Especially do we need to concern ourselves with the question about Christianity's claim to being unique.

3. The Greeks had their philosophical ideas concerning "sons of God," the Orientals spoke of "emanations from God," and all within the whole race of man have had their ideas concerning morality. What, then, is unique about Christianity? What makes it so right, as against other religions and philosophies?

4. Paul sums up the answer in II Corinthians 4:1-6. He deals with Christianity's essence and its unique place.

5. First, the essence of Christianity stems from the fact that God the creator is revealed in it. If we seek answers to life's questions, one of the first is, "Whose universe is this?" And Christianity says the universe belongs to God, the Father of Jesus Christ.

6. On John Wesley's tombstone this statement is carved: "This great light arose by the singular providence of God, to enlighten these nations, and to revive, enforce, and defend the pure apostolic doctrines and practices of the primitive Church; which he continued to do by his writings and his labours for more than half a century; and to his inexpressible joy not only beheld their influence extending, and their efficacy witnessed, in the hearts and lives of many thousands, as well in the Western world as in these kingdoms; but also, far above all human power or expectation, lived to see provision made, by the singular grace of God, for their continuance and establishment, to the joy of future generations."

7. The epitaph ends with these words: "Reader, if thou art constrained to bless the instrument, give God the glory!" (Note the similarity with Paul's words: *For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.*)

8. The Christian knows his purpose on earth is not to point attention to himself, saying in effect, look what a good person I am, but rather that all human endeavor can only reflect the love of a God who knows no boundaries. The Christian specifically witnesses to Jesus Christ, and not to himself or to any other man, as Paul reminds us.

9. The danger, of course, is that in preaching Jesus Christ we may be preaching little more than a man, if we regard him as no more than an extension of human personality. And this is praising only ourselves! If Christ is little more than a great personality who once lived upon earth, then we are blasphemous to say that we preach Christ, for we are putting a man in the place of God.

10. But there is something else here: Paul says Christ is not just a man. This is the "Gospel of the glory of Christ, who is the likeness of God. . . . *For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.*

11. In Luke (10:22) we hear Jesus saying: *". . . no one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal him."*

12. The essence of Christianity is that we know the Father revealed through the Son, who is both man and God. This knowledge of God is not merely an intellectual apprehension of an idea; it is a relationship with the Creator.

13. Such knowledge may be illustrated in the relationship between husband and wife who, in a sense, by their vows to one another have created a relationship, which if rightly served will grow into a meaningful knowing of one another. The same is true of the relationship possible between child and parent.

14. Christianity is for us the true religion for all mankind because, as Paul asserts, God is revealed in Christ Jesus, for this is God incarnate. It is a mystery which we cannot explain. We can only say it is so in faith, because somehow here with us is the very One who is the maker of heaven and earth, and here is the possibility of a real knowledge of one who is deeply concerned, and who is love.

15. We see all this more clearly as we seek to understand suffering. Often when we say we want an answer from Christianity, what we really mean to say is that we want relief from our suffering. We want joy and peace without the hardship and suffering necessary to attain them. But heed the Man of Galilee, made both Lord and Christ, hung on the cross in that final galling end to a life, seemingly frustrated by humankind's inability or unwillingness to see who he was.

16. Today the encounter between Jesus and Peter is still repeated: *"Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." "But who do you say that I am?"* And the one who answered that question rightly still later denied.

17. Suffering comes of the difficulty of creating complete knowledge, complete understanding, complete linking of self to God and his purpose. Hence we stand in need of reconciliation so that we might better deal with suffering.

18. That is the second thing we need to see as we search out the essence of Christianity: God is redeemer.

19. Listen to Paul again: . . . *if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself . . . that is, God was in Christ reconciling the world to himself, not counting their trespasses against them. . . .*

20. This concerns another question: Why shall we live? Why shall we give our days in work? We seek an answer, not in order to escape suffering, but to have reason, strength, ability to face the suffering in our days.

21. In a deeper sense we know that suffering is the result of the difficulty of relating ourselves to all persons in the world. Suffering is not necessarily something bitter, distasteful, but results be-

cause of the misunderstanding of our wholehearted giving of ourselves, even though a little bit of us dies in the giving. Is not this what Paul means when he says that we all have died to our old selves which we sought to lift to glory?

22. Paul insists that the love of Christ controls, because it shows us that life is not pointless; it is not abstracted out of nothing. Instead, life is meaningful every day because God has entered into what he has made, showing his merciful love, asking us to respond freely to him.

23. Can we find any stronger directive for our daily existence than that which we find in Christianity? We can read the words of Plato, or from the Zen Buddhist, or out of the Koran, or the Upanishads; but I think Lynn Harold Hough is right when he says, "But when all is said and done, there is a sense of world-wide frustration until Christ comes. Even the good words leave men waiting for greater words. It is only the Eternal and Redeeming Word who meets and answers all the deep needs of men."

24. What we really need, therefore, is not wisdom alone, but a sense of belonging to the Creator and to his plan.

25. Here in Paul's thought is the true essence of Christianity: God was in Christ reconciling the world to himself. Here is the truth of the event of God seeking to redeem the world to himself, seeking to show the world his face as the Creator of all things, seeking to demonstrate that mankind is not meant to be wasted in alienation within itself, and above all else, man is not to live apart from God, because he simply cannot.

We worship, therefore, the God who gives us breath to breathe, and this God shows us his face in Christ Jesus, who in a mysterious but significant way is the fully human incarnation of God.

26. And when we stop long enough to consider all that is meant in Jesus Christ's life, death, and resurrection, can we fail to meet the impact of his love seeking outward expression in all things? D. Elton Trueblood put it well when he said in *Logic and Belief* (out of print), "Religion is not so much the thrill of discovery, as the awareness of being assaulted." And the assault upon us is good, for it is an assault to give us faith.

27. In the Christian sense, righteousness is fully co-operative living in God's world for his sake. It is the response we make because, in gratitude, we see that God has made us, and has put us in this particular moment of time. Bishop George Miller, now 91, said in his recent autobiography, *Growing Up* (Parthenon Press, $2.), "I could have changed my story and its outcome anywhere along the way, but, looking backward, it appears very much like a planned path through many jungles and over many highways. I cannot escape the conviction that a far greater Being than I has been keeping watch above his own."

Send Us Your Sermons

This sermon grew out of a dinner-time conversation in the parsonage. The preacher and a group of former college friends talked of a mutual acquaintance, who said he was willing to "try Christianity" but he wasn't altogether sure that Christianity had answers he was seeking. The sermon was preached in the new year as an effort to answer some of the friend's queries.

Ministers are invited to send *Christian Advocate* their sermons for appraisal. Abstracts are printed without the names of preachers, but teachers of homiletics and other specialists who comment on the texts are identified. —*Editors*

28. So do we understand that God was in Christ, reconciling the world to himself, keeping watch above his own, because his ultimate purpose is for all of us to be far more than aimless wanderers in a strange land. He wants us to be responsible participants in a world in harmony, established as the outward expression of his love, and in which we find our own abundant lives.

29. This leads us, then, to the final point in seeking to assay the essence of Christianity. We become ambassadors for Christ, witnessing to what we know to be true.

30. Since, said Paul, Christ died for all, we who now live may do so no longer for ourselves. Living for ourselves can only lead to despair as we measure our own imperfections. Instead, we may live for him who for their sake died and was raised.

31. We see that people are not merely human beings, they are children of God, reconciled or being reconciled to him. We seek to relate ourselves to all people everywhere so that they may cease looking for hope, or for purpose, in some philosophy which can only point to God, but not truly give them God. In Christ Jesus God is drawing us to himself, showing us that we do have a right to be in the universe, because he put us here as the expression of his own love.

32. Hence, we may say with Paul, *We beseech you on behalf of Christ, be reconciled to God.*

33. We may offer this invitation as man enters into the boundlessness of space travel, and we may say it with greater urgency as we realize the grave inadequacies yet to be found in man's earthly existence.

34. Christianity in its essence is not a system of thought. It is not even a code of ethics. It is not a source of answers. Above all else, it is a relationship to God, supremely revealed in Jesus Christ. This reconciles us to him, so that we find it possible to seek out answers, to express love toward all within the world. *So we are ambassadors for Christ, God making his appeal through us. . . . For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*

COMMENTS

By JOHN C. IRWIN, *Professor of Preaching, Garrett Biblical Institute*

HERE is a sermon which does many good things.

First of all, it treats an important subject. It originated out of a desire to meet a specific need discovered in the pastor's relation with his young people. However, the need is related to a relevant biblical passage.

The occasion selected for the sermon is appropriate—the first Sunday of Epiphany—and thus the resources of the Church Year are brought to the preacher's aid. The Scripture basis announced (4) is the epistle reading for Epiphany day (See *Book of Worship,* p. 209).

The subject to be considered is concisely stated in the introduction (2). The structure of the sermon is clearly announced at other places (5, 18, and 29).

Although the content of the sermon is largely exposition of the preacher's own thought, enough supporting material from others is introduced to give authority beyond the speaker's own word.

All good: but there are three respects in which the good sermon might have been better: It could have gotten off to a more dynamic start; the content material might have been more life-related; and the thought development might have come into sharper focus.

First, the beginning. The preacher takes off from the liturgical season which is not too meaningful to most Methodist congregations. We have not used Epiphany as Advent and Lent. In fact, the entire introduction (1-4) seems remote and far away. It is hard to imagine that it creates much sense of involvement or leaves the congregation saying, "This is important. This is for me!"

I remember seeing a New Year's sermon announced with this title: "Facing 1951 without George Bernard Shaw." I confess I had never considered this a problem! But suppose our present sermon had been titled: "Facing 1960 without Jesus Christ." Or better yet: "Can You Face 1960 Without Jesus Christ?"

Then suppose the introduction had immediately set before us our contemporaries who are without faith, but who might be willing to consider Christianity if they could only be assured it would "work." Would not this sort of approach get preacher and congregation involved in a mutual thought process much more "existentially" than the rather didactic opening paragraphs we have here?

Next, the content material. I have already suggested that the sermon is

largely devoted to exposition of the preacher's own thought. This is good and greatly to be preferred to the kind of scissors-and-paste-pot composition that too many follow.

In addition to the several references to biblical material, there is a lengthy quote from Wesley's tombstone (6 and 7), a brief analogy to husband-wife relations (13), quotes from Hough (23) and Trueblood (26), and a biographical illustration from Bishop Miller (27).

These are all good (except that the Wesley quote is rather long), and they reveal the preacher's ability to gather items from his reading that will support and illustrate his own thought. However, note that, with the exception of the brief family analogy (13), this is all literary material, although Bishop Miller's comment is an interpretation of life.

The sermon needs more life-centeredness. We hearers need to see some living people we can recognize as being like us, wrestling with the issues and making the discoveries mentioned. Without this sort of vital illustration with which the hearers can establish identity, it is hard to escape merely talking *about* the subject rather than creating the experience of it.

My last comment has to do with clarity. We know the difference between a photograph that is in sharp focus, and one that is slightly blurred. In reading this sermon I have a feeling that the preacher has not quite put his picture in focus. For example, in (5) the essence of Christianity is said to lie in the fact that God the creator is revealed in it. But many religions affirm a creator God. The preacher really wants to say that we see this God *in Christ*. He gets around to saying this in (12), but meanwhile the image is blurred.

Again, the matter of suffering is introduced in (15), but after announcing the second point three paragraphs later, he continues the discussion of suffering. In other words, at this point the structure is fuzzy. In this same section God as redeemer is announced as the essence of Christianity. But this is not unique. In Paul's day the mystery religions announced redeemer gods. It is the conception of the *nature* of redemption advanced by Christian faith that is unique.

I would like to know how long a time elapsed between the dinner with his young people where the "germ idea" of this sermon emerged and its preaching. Clarity of organization and rich depth of content can only result from a time-consuming process of gestation. No sermon should probably be preached that has not been maturing in the mind for at least a month; three months would be better. The road to richer sermon content and clearer organization is not a feverish hunt for illustration, but the use of enough time to draw from the depths of one's own consciousness the riches of experience that are there.

The SILENT Minute

By ANDREW R. EICKHOFF

DURING the five years since I ceased being a pastor and have attended services as a "layman," I have been impressed by the almost total lack of time for silent meditation or even thought during church services. Personally, I need this time of silence on Sunday mornings.

There is a "busyness" about the services that bothers me. Something is doing all the time. Television and radio practices have so far invaded the services that most clergymen are as afraid of that moment of silence as any television or radio producer. As a matter of fact, they seem even to be afraid to talk without an organ playing softly in the background.

One of these days I expect to hear soft background music of "Onward, Christian soldiers!" during the announcement of a meeting some distance from the church, or possibly "Bringing in the sheaves" as a complementary backdrop during the announcement of a church supper!

Am I different from most worshipers? I become agitated when the minister tells me we are to have a moment of silent prayer, and then suggests what I am to pray about. As I start praying, the strains of a familiar hymn tune invades the silence, and it is silence no more. My prayer usually disappears with the silence.

Then, later in the service, we come to the pastoral prayer. Meanwhile we have listened to some organ interludes for seating latecomers, apparently intended to keep the people from getting anxious because there is silence. There may have been an anthem by the choir, to muffle the sound of the tinkling coins in the offering plates. And now there must be another stream of music to flow forth during the minister's pastoral prayer.

For that matter, it always offends me to hear Brahm's beautifully sentimental "Lullaby" played during an entire baptismal service, or to have "soft" music during an entire wedding or funeral service. I think it could easily be demonstrated that "soft" music also mutes the meaning and import of the words being said. I doubt the value of "mood" music, and I despise it when it attempts to manipulate congregations. Old-fashioned as I may be, I think that the service itself is what counts and is important.

We have become so accustomed to a lack of silence that we do not know what to do with silence. Canned music is used in stores, outside stores, in cafeterias, in plants, even in churches. Perhaps we should drop this phase of "silent prayer" and make it "prayer with accompaniment."

What can the pastor do?

One thing is to incorporate periods of silence into the worship services and use music only where there are logical and spiritual reasons for it. While I was a pastor in Massachusetts, I tried using silence. Our goal was a full minute of silence. I had some apprehensions at first. After explaining the purpose to the congregation we made a start. The "minute of silent prayer" seemed unending, and I am sure that it took us several weeks to work up a full minute. But months later, when I accidentally left out the minute of silent prayer, several from the congregation—including some that I did not expect to be concerned—asked me what had happened.

We had our bad moments—such as the time early in our experiment when the service station owner across the street began scraping snow with his jeep just as we began our minute of silence. Yet, if it had happened a year later, I doubt if anyone would have noticed it.

Psychologists of religion speak of objective and subjective worship. By subjective worship they have reference to what we often *act* as though we believe, even though we *say* we believe differently. Thus, subjective worship refers to the belief that what occurs in worship is only within the mind of the person, and although it does not necessarily deny the participation of God, it acts as though God has nothing to do with worship. Too often this is the only level of Protestant worship.

Objective worship, on the other hand, means the recognition of God's presence and his interaction with the worshiper —that something can and does happen without or perhaps in spite of our feelings.

This is not to suppose that objective worship is only in the miraculous and the like, but it does raise the question of our theology of worship. How better can we bring about the full participation of the individual worshiper than with a period of total silence so each may spend some time in reflection and meditation? The worshiper needs a chance to find God.

Andrew R. Eickhoff, a Methodist minister, is chairman of the department of religion at Bradley University, Peoria, Ill.

Seminarian, 1960

HOW can I communicate the Gospel?" is the tough question 22-year-old Jon Iseminger has been putting to himself many times a day in 1960, as he has done since 1956 when, in his second year at American University, he shifted from communications to philosophy of religion. On World-Wide Communion Sunday in 1957 he met Betsy Webster, and now it is her question too. She changed from music to religious education at American University. Nearby, at Wesley Theological Seminary in Washington, D.C., Jon has now entered his first year of a three-year course. He knows that he is called to the ministry, and already he has discovered that communicating faith can be both painful and inspiring—and always necessary. The Christian minister, he is learning, must take persons as they are and communicate to them clearly, unmistakably in God's name.



Jon and Betsy pause in their library study w[i]xchan[ge] greetings with President Norman L. Trott o[f] Theol[ogy]. He takes a personal interest as students seek [a]nd sh[are]



Digging into his study of Old Testament introduction and history, Jon is now getting a solid foundation in Bible. He will move into studies of pastoral psychology with the hope that someday he will be able to cope with such problems as re-weaving torn marriages, helping tired businessmen find new centers for living, comforting the grief-stricken.



A member of the Seminary Singers, Jon takes part in the choir classes under Professor J. W. Moyer. He also takes a cour[se] in speech built around Bible reading, conducting worship, and preaching.



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"What does a minister do when he feels himself isolated?" Theological seminary teachers anticipate questions like this from Jon, who takes every opportunity to get acquainted with them.



As assistant pastor at Mount Zion Church, which is in Georgetown, Jon presses on toward his goal of working in racially integrated churches. He and Rev. Edward D. McGown talk over some problems.





The American University cafeteria, nearby, where Betsy is studying religious education, gives the couple a chance for a dinner date. They hope to be married sometime next summer.

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A look at the trends indicates that the future is almost bound to bring success—but whether it is in terms of spiritual success or promotional success depends upon how well the church is able to rethink its purpose.

ADVOCATE

SPECIAL REPORT

What's Ahead for Evangelism?

WHAT, after all, is evangelism? Is it a simple telling of the Good News, "gossiping the Gospel" in person-to-person encounter without selling, either "soft" or "hard"?

Is it the worship of the church—preaching, praying, singing, giving, being silent in contemplation—worship that is sacramental and faithful and beautiful, founded on unadulterated doctrine and unvarnished liturgy?

Is it the total influence of the church in the community, offering an example of the "beloved community," realizing that the personal standards of church members are more important than house-to-house visitation or revival meetings?

Is it identification, whether in sinning or being saved, with all mankind, at home and around the world, so that there is no self-conscious feeling that "we" are better than "they," and that all the corporate structures of the world that God loved will be won by the Son whom he sent because he loved and did not hate?

Such questions indicate why Methodism has no over-all definition of evangelism. They also suggest why Dr. Harry Denman, leader of the Board of Evangelism, says that "the greatest field for evangelism is the church itself. The members of the church must be evangelized."

There is more point in marking trends than in quoting statistics. Methodism, individualistic and experience-centered, in varying moods and with differing methods has always been evangelistic. Amongst us, the evangelistic and educational approaches have been reconciled at last. And missions and evangelism have been so linked together that, last year, our boards joined in evangelistic missions in Cuba, Argentina, Uruguay, Costa Rica, Peru, Chile, Bolivia, India, Pakistan, Korea, and Japan.

And nine ministers from Asia, Africa and Latin America recently completed a Mission to America. It was the first time The Methodist Church had brought an international group of Christian leaders to America for an evangelistic mission. When the two-month mission was over, 11,704 persons had made commitments or rededication to Christ, according to the director's report. The mission had resulted from a concern of the 1956 General Conference.

In a way that has not been true of all times, ours offers special opportunities for evangelism. The technological revolution, wars both past and in threatening prospect, new psychological discoveries, mass consumption, and even the probings of new-old theology leave mankind, the nonreligious and antireligious included, with an awareness of need. Not sex, not deep-down hostility (as in the inter-war years), but questioning of life's fundamental meaning sets angry young people, and their elders, to asking about religion. And sometimes they have found sociologists, psychiatrists, and dramatists more definitely "under conviction" than religionists.

Focusing closer on the United States, Robert W. Spike, of the Congregational-Christian Board of Missions, has noted in *The Christian Century* these special areas of evangelistic opportunity: the world of organizational man, the static environment of smaller communities, the areas of dwindling population, the crowding of inner-city areas with Negroes and Puerto Ricans, the self-conscious ghettos of artists and intellectuals, the plush centers of leisure and recreation, the mass communications industries.

These are only special places where the Gospel confronts the different forms of modern paganism—rationalism, materialism, secularism. To quote Harry Denman again: "The Methodist Church is at the crossroads. During the sixties it will become a church to reach the masses to do God's will, which will change communities and the world, or it will become a church of suburbia and will be permeated and saturated by the will of secular man."

Varieties of Evangelistic Experience

From the beginning, Christians have been evangelists, and they have looked upon the Church (hypocritical, backbiting members, and all) as the evangelistic center. There has been personal evangelism and mass evangelism, campus evangelism and factory evangelism. Mass communication has brought newspaper evangelism and radio evangelism. Britain's Wilfred H. Bourne has developed what he calls "telephone evangelism," described in his book, *God Gave Me a Telephone*. To the person dialing his telephone he gives a personal and private message that often leads to a counseling interview.

Mass evangelism has had a comeback. Billy Graham is only the most dramatically successful in a considerable company of evangelists who draw huge crowds in a day when people are supposed to be unresponsive. E. Stanley Jones has used the same methods for years, and on much surer foundations. Mass evangelism fell under a shadow following World War I and during the fundamentalist-modernist controversy, but during the last 10 years there have been at least 5,000 city-wide evangelistic campaigns in the United States.

Visitation evangelism, probably one of the first forms among the early Christians, has been popular in Methodism since the days of the Rev. Guy Black. This is the kind of fireside or back-fence evangelism in which lay people like to participate. Last fall's sharing-the-good-news campaign in

the Southern California-Arizona Conference used 15,403, who had 46,513 interviews and got 12,390 commitments. In the usual proportion, 3,802 were confessions of faith and reaffirmations of faith. Multitudes of laymen and women have discovered that they can, directly and without embarrassment, start and continue a conversation on spiritual matters. Laymen's retreats frequently have evangelism as their theme.

Vocational evangelism is also coming into its own. This is the all-of-life commitment that the Methodist Board of Evangelism is asking during its 1959-60 Year of Total Enlistment. The fractional, one-day-a-week commitment is not enough. It all goes back to what John Oliver Nelson calls the "fiery priesthood of all believers," which has redeemed all aspects of the common life from secularism, even though today's harassed, hidden-persuaded man finds it hard to believe.

Campus evangelism has changed attitudes at many institutions of higher learning. And Dr. John O. Gross, secretary of the Board of Education, is calling for an evangelism that would develop Christian scholars, "helping the Christian Church meet the intellectual and moral heresies of our times."

The Evangelistic Encounter

The ground-pattern of the Church's encounter with the world has several elements, according to Methodist D. T. Niles, who has done prayerful thinking on this subject for the World Council of Churches. There is identification with the non-Christian through close association. (Apparently, this would apply to Communists as well as other non-Christians.)

There is the development of Christian cells, bringing together, in mission areas at least, the worshiping and working community of school teacher, evangelist, pastor, medical helper, and their families. There is the "indigenization" of our response to the Gospel, the proclamation of the Gospel through every means that can be devised, the demonstration of the Gospel by the Christian community and all its members.

In terms of the United States these world-wide methods can be seen in the various steps the non-Christian takes as he comes into the Christian life. Following George Sweazey's outline, they are four: *contact,* through the church school, church activities (but not to the extent of making the church a "cut-rate country club"), surveys, and best of all, pastoral services; *cultivation* by means of visits, choirs, discussion groups; *commitment* as a result of lay visitation, decision days for youth and other methods; and *conservation,* making admittance to church membership a time to be remembered after careful instruction, and helpful nurturing of the new members.

Theology and Evangelism

Recently emergent is a "theology of evangelism" having to do with the mission of the Church. Study of Nile's basic report to the World Council of Churches, "A Theological Reflection on Evangelism," prompts these questions: After all, what has evangelism to do with our relationships to God? Are we under compulsion to evangelize because of the nature of God, of the Church, of the Gospel, or because of the condition of the world and of man in the human situation?

The conclusion seems to be that there is no particular and peculiar theology of evangelism. It is the same theology that applies elsewhere. Nevertheless, there are various concerns in biblical theology that apply especially to the proclamation of the Gospel, with its warm presentation of Christian testimony, its transforming effect on persons and on society, and the place of commitment and obedience in the Christian response to the Gospel.

There is new evidence that the church that "remained indoors," ministering to the comforts and cultural conveniences, is now going outdoors.

When the Board of Evangelism meets this month (Feb. 23-25) in Santa Fe, New Mexico, it will have the chance to take another long look at plans for evangelism it will present to the next General Conference for the 1960-1964 quadrennium.

One of many examples is the program of the Methodist Board of Evangelism as described in a new book, *Evangelism in the 1960's.* The "Decade of Dynamic Discipleship" program calls for chains of prayer, Bible reading in homes, evangelistic witnessing in local churches, indoctrinating church members in Christian and Methodist beliefs, starting new churches, and recruiting preachers and missionaries to fill out the ranks.

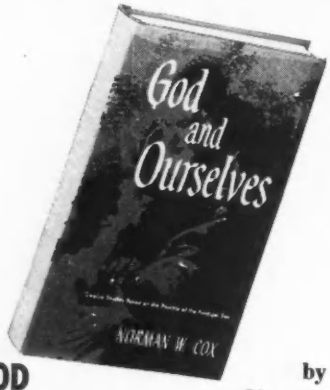
Launching a "Decade of Prayer," which the General Board of Evangelism is sponsoring in the 1960s, some 700 persons were waiting on their knees in Knoxville, Tennessee, as the first moment of this year was born. Earlier in the evening, famed evangelist and missionary E. Stanley Jones was on hand to speak to a larger group about prayer and conversion in the new decade.

The Central Department of Evangelism of the National Council of Churches is planning a "mission to the nation," to rise to a climax in 1965, with current plans to call the churches to repentance and a deepening of dedication. And the World Council of Churches is relating evangelism to ecumenicity. We are in an evangelistic time!

Statistics

Membership report for 1959, according to the General Minutes of the Annual Conferences

Received on profession of faith or restored	380,204	
Received from other denominations	99,257	
Total new Methodists		479,461
Received by Methodist Transfer		284,003
Total received		763,464
Transferred to other Methodist Churches	254,972	
Transferred to other denominations	86,063	
Removed by death	96,313	
Removed by action of Quarterly Conference	199,674	
Total removed		637,022
Net gain for year		126,442
Total Methodist Membership 1959		9,815,459
Total Methodist Membership 1958		9,691,916
Net gain		123,543
Percentage of net gain		1.27%
Population 1959		176,446,000
Population 1958		173,374,000
Gain		3,072,000
Percentage of gain		1.77%



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Books
of interest to pastors

Beyond Theology, the autobiography of Edward Scribner Ames, edited by Van Meter Ames, University of Chicago Press, 223 pp., $5.

Reviewer: LLOYD C. WICKE, *bishop of the Pittsburgh Area of The Methodist Church.*

It was half a century ago that Sir Arthur Conan Doyle noted, "No British autobiography has ever been frank, and consequently no British autobiography has ever been good. Of all the forms of literature it is the one least adapted to the national genius. You could not imagine a British Rousseau, still less a British Benvenuto Cellini."

If you are anticipating an autobiography after the manner of these latter two do not read *Beyond Theology,* the autobiography of Edward Scribner Ames.

Concerning Dr. Ames, his family, and his obvious group of friends, the book is no mine of information. Apart from oblique references and a portion of one of the latter chapters the reader would hardly guess the existence of a family circle which must have been rare in its sensitive and perceptive qualities of affection and understanding.

If you wish to share the thought of a man whose life spanned the more than four-score years between the Franco-Prussian War and the current Cold War, by all means read this volume!

Edward Scribner Ames was one of the more perceptive, restless, courageous spirits alive during these years. His journey from the early cloistered, assured life of the Disciples of Christ, the Campbellites, to those latter years, is told with fascinating skill. Few men lived more honestly, thought more consistently, waged a more rewarding struggle to win truth.

His years fell directly across those decades when the evolutionary theory was being applied to every field of knowledge. His developing patterns of thought increasingly showed its influence. The relationship existing between science and religion interested and conditioned him.

His gift for discovering the essence of things is manifested in his conclusion that there are two principles essential to the fulfillment of the great venture of religious faith. These are love and wisdom.

"The specific religious problem," he wrote, "is, therefore, how to develop this love and wisdom among men. The crucial and searching question is whether we have faith in these two principles, whether we believe it is possible to increase them and extend them in all relations to life." ". . . whosoever seeks love and wisdom together need have no anxieties about religious realities under other names. He may rest assured that a life of love is a life in God. God is love. Every one that loveth is born of God, and knoweth God."

Not only did Dr. Ames serve for more than a generation as a professor in the University of Chicago, but during these years he was also pastor of the Christian Church located at a corner of the University campus. From a swaddling fellowship meeting in a tiny building the church grew under his leadership to become one of the larger congregations in the city occupying a magnificent edifice.

Yet, his success must be accounted in that army of lives he touched, instructed, and inspired through both pastorate and professorship. For years his church bulletin carried this note: "This church practices union, has no creed, seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love."

Readings in the Psychology of Religion, edited by Orlo Strunk, Jr. Abingdon Press, 288 pp., $4.50.

Reviewer: JOHN M. VAYHINGER, *Professor of Pastoral Psychology and Counseling, and director of Garrett Research Study on the Ministry, Garrett, Evanston, Ill.*

The sibbling rivalry of psychology and religion seems finally to be maturing into co-operative family sharing. There is an awakening interest by men of faith in dynamic psychology and learning theory. And psychologists are paying more attention to values and religious motivation.

When psychology was struggling for an independent place in the scientific sun a small group of men began writing about a "psychology of religion," attempting to use one discipline in the understanding of the other. Most of the writers were of humanist orientation and wrote from a naturalistic focus. When behaviorism and psychoanalysis joined in the attack on religion, this mid-point evaporated.

Professor Strunk has attempted here a rather detailed picture of classical psychological studies, using as criteria for selection the article or excerpt's provoca-

tive, original, or potentially stimulating nature and its relevance to contemporary research or writings. He has selected from 40 writers some 49 key contributions to the psychology of religion. The book omits by design any coverage in the fields of pastoral psychology and psychoanalysis.

To the senior citizens in this field, there are many awesome names: Pratt, Starbuck, G. Stanley Hall, Ames. For the research-minded the editor has collected an all-too-short section on "Methods and Research" and "Limitations of the Psychology of Religion."

But the book will appeal to the serious theological student who wishes a historical perspective as he begins his study of the psychology of religion, and to the psychologist who is interested in research and wishes to see who has trod certain paths. It will appeal also to the student of historical theology who wishes to learn about the new theology which caught men's minds for a short time, then "explained itself out of existence."

As a book for a course in psychology of religion, this collection stands first. For an interesting excursion into the works of the pioneers and a cross-the-field quick glance at religious psychology, it is very valuable. While much of it sounds stilted and unreal in today's atmosphere of experimental and clinical psychology, it provides depth, and a careful reading will benefit modern researchers and readers in the psychology of religion.

A Book of Public Prayers, by Harry Emerson Fosdick. Harper & Bros., 191 pp., $3.

Reviewer: HAROLD A. BOSLEY, *pastor of the First Methodist Church in Evanston, Ill.*

This is a long awaited book of pastoral prayers from the heart of Harry Emerson Fosdick. While readers have had many opportunities to read sermons and books from his pen, this is the first time we have had an opportunity to study his faith through the experiences and expressions of prayer.

We find in these written prayers the same clarity and facility of expression which characterize his other writings. They breathe a spirit of humility, sincerity, and genuine devotion.

In preparation for this review I made the volume the center of my own devotional periods at home and used many of the prayers, with some adaptation, as pastoral prayers in the services of worship at church. In each situation they seemed to meet a need, to lift the mind and spirit of those who shared in them.

The bulk of the book is devoted to pastoral prayers suitable to general services of worship. Approximately one third of the book is devoted to prayers for special occasions and to select litanies. Among the special occasions are New Year's Sunday, the traditional holy days of the Church, Thanksgiving Day, and "In the Event of War." A most moving prayer was written for use in "Funeral Services of a Loyal Christian."

The litanies will have a very special interest to those with a liturgical bent in their thinking. Two of the most unusual deal with "friendship" and "the tongue." Actually, such litanies seem to be lifted from a sermon on these themes and represent the serious thinking they deserve. Rather than being in the language of argument and persuasion they are in the language of contrition and devotion.

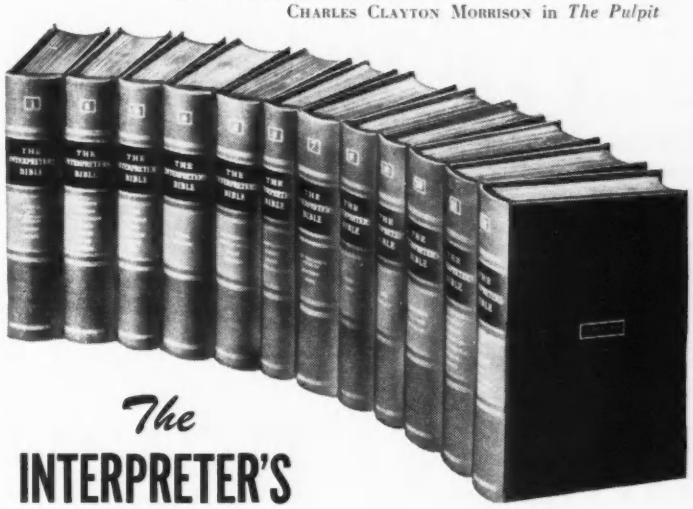
As one reads this book of prayers, he asks, "What kind of faith shines through them? What sort of God is seen in them? What sort of may prays this way?"

There is no mistaking the fact that the one who wrote the prayers stands consciously in the presence of One who is other, yet akin, to himself. Half the prayers begin with the actual invocation of "Eternal Spirit" or "Eternal God." Some are addressed to "the Holy Spirit of God," "God of Our Fathers," "Spirit of God," "O Lord, Our God." All begin, continue, and end in a spirit of profound reverence before the One in whom we live and move and have our being.

We are indebted to Dr. Fosdick for letting us share in these expressions of profound faith.

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OPEN Forum

LETTERS TO THE EDITORS

Counselor's Counselor Counseled

EDITORS: For me, James H. Burns's comments on the work of a pastor and a bereaved son [*Counselor at Work*, Oct. 29, p. 9] hit a new low.

The pastor was trying to meet the direct questions of the counselee and did very well. The best that Dr. Burns could come up with was the suggestion that the pastor was supposed to imagine other needs and yet avoid direct replies. This is just plain hedging. . . .

ERNEST CUMMINGS
Methodist Church
Walnut, Ill.

Importance of Foot Washing

EDITORS: Tubs of water and towels awaited us when we returned, after a dusty hike, to the summer home of Bishop and Mrs. H. Clifford Northcott. I am wondering whether the act of foot-washing does not lose its significance except under such needful circumstances. [*I Went to a Foot Washing*, Oct. 29, p. 12].

MRS. EARL E. ALLEN
West Allis, Wis.

EDITOR: As R. T. Lowman said [*Open Forum*, Jan . 7], we cannot make a ritual of every Scriptural incident, but we can make an example of most.

In 1 Peter 5:6 we note the apron (*enkombeoomai*) of the slave, a towel-apron attached to the vest, like the towel used in football games to wipe mud off the ball. This was employed to wipe and rinse (not wash) the feet.

The real meaning of the incident is to be found in Luke 22:24.

FREDERICK F. ADAMS
Great Barrington, Mass.

Doctor Luccock's "Lover's Quarrel"

EDITOR: Thanks for Halford Luccock's [*My Lover's Quarrel with Methodism*, Jan. 21, p. 13]. As a retired minister, I talk quite a bit with the rank-and-file, and many of them fondly hope for a clearing of the way so that they might get into more of the pastoral and priestly business.

GORDON THOMPSON
Baldwin, Kans.

Misgivings About Brotherhood

EDITOR: The preacher makes the startling statement that God is still the gracious and loving Father of all men without exception.

I know that this is a current belief with many, but there is not one line in the Bible to support it. God is the maker of all—all are of one blood—but we become his children by the new birth.

This presentation is poor in theology, flippant, and plays to the galleries. . . .

GEORGE E. BLANCHARD
St. James Methodist Church
Chattanooga, Tenn.

Classes in the Ministry

EDITORS: Your comment, *More Learning for Ministers* [Jan. 7, p. 3] states that Methodism has developed classes, and that it is more difficult for a man to move "either down or up" from one to the other.

May I be a bit facetious and suggest that, while what you say is probably true, we will not solve the problems facing the church in rural America, or in the inner city, until we learn which way is up.

BILLEE SCOTT MICK
Methodist Church
Union, W.Va.

Vayhinger Brings Order

Although John M. Vayhinger's *How to Avoid Getting in Too Deep* [Nov. 12, p. 9] amused me somewhat in its labored effort to distinguish between psychiatry and medical psychology, I found it a magnificent effort to make sense and bring order on this very difficult subject.

As an obscure layman, I suggest that all cases be kept close in hand and direction, lest the disturbed victim reverse his field, and have the minister mumbling to himself about climbing a greased pole without going around it a few times.

BEN F. CARTER
Fresno, Calif.

Rooted in the Bible?

EDITOR: In *Appointment to Ninevah* [The Sermon Clinic, Jan. 7, p. 13], I am surprised at the preacher for saying that "the story of Jonah is not history," and surprised at critic Ronald Sleeth for saying that the preacher who makes such a statement "roots his message in the Bible." See 2 Kings 14:25; Matt. 12:39-41; 16:4; and Luke 11:29-30.

HARRY GLASER
Burlington, Ky.

Is the minister's wife called of God?



For *Mrs.* Preacher

HERE'S WHAT Guy H. Ranson, writer of theological essays and teacher of Christian ethics at Duke Divinity School, has to say about preacher's wives: Ministers' wives often feel inferior to their husbands in the sight of the Lord. They look upon their husbands as having been called of God, and they think of themselves as being commissioned to do the secular work for their husbands.

This view deprives the preacher's wife of the joy of service to which she is entitled. If she will consider the meaning of Christian vocation, the meaning of Christian marriage, and the Christian significance of work, she will come to see that her own calling is just as significant as that of her husband. And she will find the same joy in service and the same sense of dedication to God.

There are three distinct ways in which God calls persons in the New Testament, and the minister's wife may be included in each.

The primary meaning of calling is the call of God to a person to become a disciple of Christ. Life which has been organized with self as the center then becomes organized around Christ as the center of one's being. The desire then is to glorify Christ rather than self.

The second meaning of the call is God's summons to serve Christ in one's station. This was a primary note in the Reformation of the 16th century, and it is one of the most cherished insights of evangelical faith. This is primary in the idea of the priesthood of believers. It is based on 1 Corinthians 7:17-24, where Paul says three times in a brief passage that we are to serve Christ in and through the circumstances in which we are when we are called.

The Medieval Church taught that people were called only to the monastic life. Some modern churches teach that people are called only to church vocations. Luther held that we are called to serve God and that we can do this not solely by entering a monastery or by becoming preachers, but by using our tasks to the glory of God.

The third meaning of the call is God's summons to a person to perform a particular task. This kind of call was heard by Abraham, Moses, Isaiah, Paul, Mary, Elizabeth, and others. This call could be for a brief period or for a lifetime. The important thing is that God called and the one called responded.

God calls both preachers and laymen to do special works. So the preacher's wife may be called to give herself in special ways to God. If she listens and responds she can be the equal of her husband and can exult in the fellowship of her Lord as she goes about her work.

Perhaps the preacher's wife has never thought of her marriage as a divine call. Marriage, however, is understood in evangelical Christianity as a vocation from God. If the preacher's wife comes to understand her family life in this way she will see it in a new and divine light.

In the history of the West there are three distinct views of the basis of marriage. The Roman Catholic Church teaches that marriage is based upon a Sacrament.

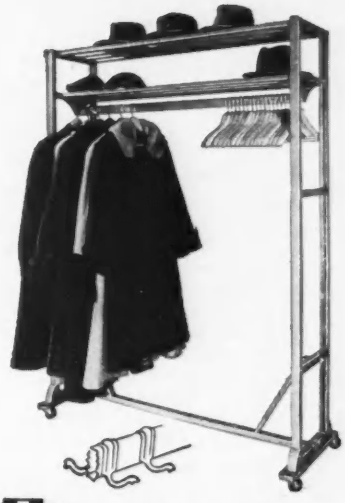
The evangelical Christian understanding of the basis of marriage is the direction of God by which man and woman may dedicate their union in family life to the eternal purpose of God. Luther thought of marriage as one of the stations.

Perhaps no other relationship lends itself so readily to the service of God as that of the family.

The preacher's wife centers her attention upon the family as her husband centers his upon the church. The institution which claims her attention is as divine as the one which claims the preacher. She also is directed and her efforts blessed. If she truly serves God she will bear witness to God's grace.

We often think of work as a curse and leisure a blessing. The Bible, however, teaches that God is a working God, that Christ and the Holy Spirit work, and that man's purpose is to do the work given him by God.

It is our task to bear witness to God's redemptive work. If the preacher's wife makes her home a place of peace and Christian training she will manifest God's transforming love. She has a calling. She should accept it with the same dedication her husband accepts his. So says Dr. Ranson. —MARTHA



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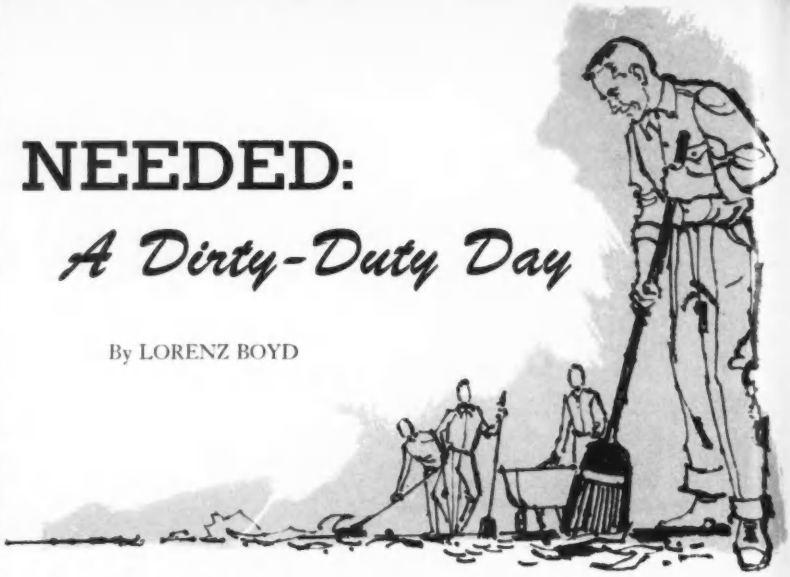
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NEEDED:

A Dirty-Duty Day

By LORENZ BOYD



A CHURCH can become a depository for all sorts of refuse, from archaic oddities to out-dated literature. These are items no lay committee or janitor would ordinarily throw away.

Being curious, I took advantage of a recent trip from Denver to another state. I stopped at all the "open door" churches en route and snooped.

I found dust-worn literature in filing cabinets, aged provisions stashed in kitchen cabinets, and store-rooms which would never pass a fire inspection. In one church basement I discovered an old bellows organ. It had been replaced five years ago. It was in the corner of the main room with broken wicker chairs packed behind it.

These are conditions and articles which professional cleaning people would not touch. Space consumers, fire hazards, and generally unsightly, they reflect neglect more than willful littering.

Check your own church. I venture to say you will be amazed at the accumulation. But don't check unless you are willing to correct!

Here's how you and your church can get rid of the littered corners and have a good time, doing it: Have a "dirty-duty day!"

Get everyone in on it. At least get representatives from every department, organization, and club in the church. This takes the blame off the planners if something of unrecognizable value gets chucked. It may also alert people beforehand, and some of the valuable material may be marked or taken home.

Set the date and promote it. Most of the "unresponsive" people are really uninformed. Use your church bulletin, your town paper, and have your pastor announce it from the pulpit. Make it an "official" day through your official board.

Take a previous inventory of areas of concentration and assign a chairman to each. The chairman should be one who knows the area—the church school secretary in the church school office, for example. Have the chairmen do a little previous scanning, and ask them to be ready to direct rather than to discover what needs to be done.

Make observation of the little jobs of retouching which have been discussed but never done. New hinges and locks on cabinets, wobbly chairs, cracks in wall plaster—these are a few. The Methodist Men's Club would be handy to have around for this. And some of them may be proud to display their handy-man talents.

Have a truck ready to move the litter out to the city dump. Otherwise, you may discover the refuse which has marred the interior of the church becomes merely an exterior detraction from the church which might not be removed before Sunday.

Give a special fellowship refreshment period for your workers. This isn't necessary, but it will provide a hearty time, and you'll find your workers just loaded with ideas for improving systems, correcting faults, and enhancing the physical aspects of the church's life. You may even want to take some notes at this point, saving them for the next official board meeting and presenting them as future projects.

Know exactly who helped, and send a personal thank-you note to each person. People will build up a response for your next project in the pleasing sense of accomplishment in the last. The personal touch of thanks is a creative masterpiece.

Methodists are rightly proud of their church buildings. They are generally neat and tidy—except for the corners behind closed cabinet doors and storerooms where we sometimes overlook the accumulation of years. We need to remember that the church is God's house even here.

NEWS and trends

VOTE $22 MILLION FOR METHODIST MISSIONS



RNS Photo

Mr. Gibson and parishioner.

Puts Them in a Trance

A Conyers, Ga. minister who uses hypnosis in counseling sees it as no mere hobby but a "sacred trust."

The Rev. J. Douglas Gibson, pastor of the First Methodist Church, says he uses it only as a minister of the Gospel, has found it successful with some 200 persons, including 65 of his 460 parishioners. Doctors often refer patients to him.

Before putting anyone in a trance, he explains the process and answers questions. The person is given a picture of Christ to hold and look at, and assured that he is seeking God's help as earnestly through hypnosis as in any other way.

Mr. Gibson reports that often he can penetrate a "wall of resistance" which prevents many from responding to ordinary counseling techniques.

With use of hypnotic powers, he said, he can get to the seat of problems more directly.

THAT'S A MOUTHFUL

Names of all the apostles have been bestowed on a newborn baby in Amsterdam, Holland.

Dutch Radio reports that the father was warned by the registry clerk that the boy would have lots of trouble filling in forms when he grows up.

The father insisted; so when the poor mother calls her son to dinner it will be: Simon Called Peter Andrew James John Philip Bartholomew Thomas Matthew James Thaddeus Simon Judas Smith.

With 93 missionaries commissioned for home and foreign work the Methodist missionary force recently had the largest increase in its history. The commissoning service at Buck Hill Falls, Pa. January 22 brought to a climax the annual meeting of the Board of Missions.

The Methodist community overseas has reached a new high—874,732; one-fifth in India and Pakistan, one-fourth in China, Burma, Malaya, The Philippines, Sumatra, Borneo, Taiwan, and Hong Kong. Fifteen of the new missionaries go to India and Pakistan, 32 to Southeast Asia.

India, with 215 Methodist missionaries from the U.S., is welcoming medical and technical specialists, especially medical colleges at Vellore and Ludhiana. Indian Methodists are sending missionaries to Sarawak.

The Rev. Tracey K. Jones, secretary for Southeast Asia, said of Communist China: "The churches live. They have suffered; they have conformed to the political and economic objectives of the state. However, they remain. Not a man or woman would consider calling himself or herself a Christian today for any other reason than one of faith." News of church mergers led Dr. Jones to predict the end of denominations on the China mainland.

Dr. Eugene L. Smith, general secretary of the Board, said that one remarkable aspect of the last four years "is the way in which churches in countries of open civil war have been able to continue their Christian witness: Cuba, Sumatra, and Algeria."

Home missions leaders mentioned the "embarrassment of opportunities" in the new states of Alaska and Hawaii. Requests for money to start new churches, due to increased population, have outrun all resources of the Board.

The Lands of Decision for the next four years are: West Pakistan (where friendly attitudes of Moslems promise a chance to conserve recent gains, Southern Rhodesia (with its intense struggle for multi-racial partnership), Argentina (where The Methodist Church is in the midst of a great advance) and China (where no Protestant church has a greater commitment.)

New missionaries to come will have a pre-field training community studying Bible, theology, missions, and area problems. Persons trained in journalism, radio-TV, linguistics, and visual aids will be sought as missionaries.

Two trends in the mission field are considered as important: (1) the development of "sending" missionaries from younger churches and (2) that U.S. missionaries no longer have the major posts which are being turned over to nationals.

A record $22,321,749 was appropriated by the Board for the 12 months beginning June 1. It is nearly a half-million more than in 1959-60 and was based on added receipts from the local churches.

Church or Community?

When does a minister's activities in a community organization jeopardize his leadership in the church? This question arose recently in Chicago, when the affluent Trinity Methodist Church's official board and pastoral relations committee opposed the activity of assistant pastor James M. Reed as an official in the newly formed Organization for the Southwest Community, to which some Trinity members also belong. As pressure mounted, Mr. Reed agreed to resign, but reversed his decision, in his purpose to make his witness.

"Community" is used here in a very broad sense, for the area the OSC covers includes some 15 square miles, heavily populated. Mr. Reed's own community comprises part of the exclusive Beverly Hills section, reportedly one of the wealthiest in the nation. It has for many years lived in peaceful co-existence with a large, stable, home owning, and church-going community of Negroes.

The Trinity committee and some churchmen, including Methodist Bishop Charles W. Brashares, bided their time in commenting on the OSC, because it had not made clear its aims. Prodded by a committee of theological professors of University of Chicago, the organization finally said:

"We are against segregation . . ." and 17 Protestant ministers in the area voiced support of their colleague.

To aid pastors seeking specific guides to evaluate and co-operate with such organizations, the professors made a lengthy statement, calling for ". . . the new image of the desirable neighborhood" and listed a seven-point program



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including "active encouragement of a wholesome balance in racial composition of blocks and of neighborhoods." The statement was placed under study by the Church Federation of Greater Chicago, and a statement may be forthcoming. Meanwhile, Mr. Reed has been transferred to Wesley Church in Chicago.

people going places

The Rev. Walter N. Vernon, Methodist Board of Education staff member—elected secretary-treasurer Methodist Conference on Christian Education.

Dr. W. Earl Strickland, Augusta district superintendent in North Georgia Methodist Conference—named president of Wesleyan College at Macon, Ga.

Dr. Howard L. Rubendall, president of Northfield Schools in Massachusetts—succeeds Dr. Gilbert Malcolm as president of Dickinson College, Carlisle, Pa.



Drs. Tate, Bracy, Decker, and Rogers.

Miss Claudia L. Kunsman, 20-year-old senior in the Madison, Wis. Methodist hospital school of nursing—chosen *Miss Methodist Student* nurse for 1960 by the Board of Hospitals and Homes.

The Rev. W. F. Appleby, pastor of Guntown-Saltillo charge—recognized as Mississippi's *Rural Minister of the Year* for 1959 by *Progressive Farmer*.

Dr. Willis M. Tate, president of Southern Methodist University—elected president of National Association of Schools and Colleges of The Methodist Church. Vice-president is Dr. Carl C. Bracy, president of Mount Union College; Dr. Ralph Decker of Methodist Board of Education is secretary; and Dr. Vance D. Rogers, president of Nebraska Wesleyan University, is treasurer.

Less Desecration of Sunday

Sunday commercialism is fast coming to an end, says Dr. Melvin Forney, director of the Lord's Day Alliance, and the nation's peril in losing it as a day of worship is beginning to be realized.

He pointed to committees of churchmen, business and labor leaders working for a more spiritual observance, but noted that Sunday is still being abused for profits. At the Alliance's annual meeting, state Sen. Robert Fleming of Pennsylvania was cited for championing the Lord's Day during his 21-year legislative career.

Protestantism in Danger?

Dr. Paul Tillich, noted theologian, has warned that Protestantism is threatened by a trend away from individualism and toward authoritarian forms of religion as indicated by the ecumenical movement and by Roman Catholic talk of unity.

Ecumenicity does not produce much in terms of theology, he said. "A committee cannot make a theology, so victory is based on the lowest common denominator." Protestantism is essentially nonconformist, he added, but rugged individualism has been replaced by the "organization man" and development of the collective spirit.

Despite all this, said Dr. Tillich, you can't kill the prophetic spirit, although it may go underground if the Protestant era is ended by authoritarianism.

Looking for Tithers

Goal of 12,000 tithers by 1965 is set by Pacific Northwest Conference in a seven-year program of enlistment, launched in November.

Hope of at least 20 per cent of the churches co-operating the first year has been realized, with 65 of the 250 in the conference now engaged or planning to take part this year.

The effort is directed by the conference board of missions and has full support of conference leaders.

Hit Methodist Segregation

New York City's leading Negro Methodist clergymen have sharply criticized continuing the Central Jurisdiction as recommended last month.

The city's four largest Methodist churches are in Harlem, and more than half of all Methodists in the five boroughs are Negroes. They are in two integrated conferences, and in Delaware Conference, which belongs to Central.

A protest meeting moderated by the Rev. Charles L. Carrington of Jamaica, L.I. was held January 21. The assembly demanded abolition of all segregation, called for a mass meeting of laymen, and named a committee to study ways to achieve that goal.

Uphold Lynching Verdict

Confirmation of 20-year prison terms for 10 villagers found guilty in the 1956 lynching of a Protestant has been made by Mexico's Supreme Court.

The 10 were identified as ringleaders of a mob of 500 who stabbed, beat, and burned Juan P. Marquez to death in the village of Ixtlahuaca because he left the Roman Catholic Church.

The first official statement made by a Mexican president on the subject of religion in 32 years was that of Adolfo Lopez Mateos when he said a Mexican's religious beliefs "should prove no obstacle in the march of the Mexican revolution."

Hit Referendum on Gambling

Methodist laymen in Pittsburgh Conference are fighting a referendum which would legalize pari-mutual betting on harness racing in Pennsylvania.

The 167,000 members of the 467 churches in the Conference will be asked to help, said William M. Beatty of Tarentum, head of the Board of Lay Activities.

Pastor Quigley Is Ousted

By 46-7 vote of his presbytery, the Rev. Harold J. Quigley of Haverstraw, N.Y., was removed from his pastorate and dropped from membership in the Presbyterian Church.

He had aroused ire of officials with statements denying the deity of Jesus and divine authorship of the Bible, although he said he had no differences with "elements of Christianity in the humanistic stream."

"The Church is more than an ecclesiastical organization," he claimed. "It should be a religious community concerned with the present world, rather than with the other world."

"Private religion," he said, goes under the banner of Christianity advising "love Christ, hate the world, loathe man, despise one's self, and disdain one's culture.

It must be described as psychotic, he continued, in view of its "emphasis on

withdrawal, persecution feeling, delusions of grandeur, and social impotency." Mr. Quigley added, "If the Church were to refuse to compromise any longer with defenders of this private religion, a new climate of intellectual freedom could follow . . ."

AME Bishop Visits U.S.

Dr. Francis H. Gow, African Methodist Episcopal bishop for South Africa, is in the U.S. for the 200th anniversary of the birth of Richard Allen, AME founder (see page 11, February 4.)

He will deliver a sermon in Philadelphia, meet with the Council of Bishops in February, and attend the AME General Conference in May at Los Angeles.

African-born Bishop Gow spent 30 years in the U.S. His district has some 140,000 members, and he has started a number of building projects including his church's first theological seminary, near Johannesburg.

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Red China Issue Stirs Church, Conference Debate

Debate over recognition of the Communist Chinese government and admission to the UN is growing within The Methodist Church. The Church has taken no official stand, and may not at General Conference, but there is more public discussion than ever before.

There is no composite box score on the positions of Methodist leaders and agencies; yet actions have taken place:

• In 1950 the Board of World Peace issued its first pronouncement on recognition, declaring that U.S. refusal was an "evasion of existing fact" that could only cause further tension. In 1958 the Board voted against admission to the UN.

• In 1957 the National Conference of Methodist Youth asked the U.S. government to review its policies toward Communist China. When the Fifth World Order Study Conference was called in 1958 under auspices of the National Council of Churches, an overwhelming majority of some 500 delegates (mostly laymen but one bishop) urged steps toward inclusion of Red China in the UN.

This, however, was strongly condemned by several churchmen, including Bishops Fred P. Corson, Arthur J. Moore, and Richard C. Raines. After a 30,000-mile tour of the Far East last year, Bishop Raines said he could not find any advantages in recognition of Red China.

Further opposition has come from retired Bishop Herbert Welch who in 1953 helped organize the Committee of One Million to work against UN admission of Red China.

• The controversy widened last year when the Board of World Peace polled political science teachers in Methodist colleges. Four of twelve said they favored recognition of Red China to enable peaceful governments to deal directly and forthrightly with the government of the majority of the Chinese people.

• Annual Conferences are calling for action, but they too see things differently. Maine, New York East, Troy, Pacific Japanese, and Pacific Northwest have resolutions urging everything from a new approach to recognition. Others such as Minnesota and Southern California-Arizona have voted against recognition.

In a 1959 South Iowa Conference poll of clergy and laymen, most were for U. N. admission, U. S. recognition.

dates of interest

APRIL 25—Wesley Society, Trinity Church, Denver.

MAY 1-8—National Family Life Week.

MAY 3-5—Annual joint conference, Department of Church Building (NCC) and Church Architectural Guild of America, New York, N.Y.

MAY 10-12—Annual meeting, American Bible Society, New York, N.Y.

MAY 22—Rural Life Sunday.

MAY 27-29—Annual meeting, U.S. Conference for World Council of Churches, Buck Hill Falls, Pa.

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by Andrew Hobart
President, Ministers Life & Casualty Union

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news digest

MISSION TO ALASKA. Twenty Methodist ministers open a week-long evangelistic mission to Alaska on February 21. They will preach, train laymen, and make evangelistic visits.

130TH ANNIVERSARY. Methodist-related Randolph-Macon College, Ashland, Va., celebrated its 130th birthday February 3. In the past decade R-M has added seven new buildings.

SERVE 600,000. Commissioned Methodist chaplains—there are 595—serve more than 600,000 persons, including dependents, attached to the military. They also minister to persons in state and federal prisons, hospitals, homes, and other government installations.

ISSUES CHALLENGE. Moslems in Nigeria challenged Evangelist Billy Graham to a public debate on his alleged statement that the Koran contains nothing concerning the future of mankind. Neither Mr. Graham, on an evangelistic tour of Africa, nor the Christian Council of Nigeria accepted.

$986 MILLION FOR BUILDINGS. The Methodist Church during 1950s spent an average of $98,627,800 annually or $986,278,000 in the ten years on church building according to Dr. B. P. Murphy, executive secretary for church extension, Division of National Missions.

PROTESTANTISM FLOURISHING IN CUBA. Bishop John Wesley Lord reports that despite criticism of Premier Castro Protestants freely attend church for the first time in many years and hold responsible government posts.

FINAL DRAFT READY. United Church of Christ's general synod will act in July on the final draft of a proposed charter approved in January by its Commission to Draft a Constitution for the merged Congregational, and Evangelical and Reformed Churches.

ORDAIN THREE WOMEN. Despite opposition from some of its clergy, the Swedish State Lutheran Church will ordain three women this spring. All were educated at Uppsala, Sweden's largest theological school.

SHOULD CO-OPERATE. U.S. and Russia should launch a joint world-wide attack on hunger, Harold E. Stassen told the 21st Michigan Pastors Conference.

JOIN RENEWAL FIGHT. Message of urban renewal is being carried into pulpits by 23 clergymen in Maryland's Mount Royal-Fremont redevelopment area.

Need Stricter Controls

Bishop John Wesley Lord of Boston has called on Methodist churches and temperance groups to work for "effective social controls of the liquor industry."

In his call for stricter state and federal controls, the Board of Temperance president declared present controls provide rich revenues for the states, but do not contribute "significantly either to a decline in the rate of excessive drinking or to the development of a constructive program for the prevention of alcoholism."

He proposed that more account be taken of the social purposes of regulation; that competitive practices be contained within reasonable and constitutional limits to reduce the necessity for seeking expansion of consumer markets; and asked for stringent regulation and enforcement in the distribution of alcoholic beverages at the state and local levels.

Recommends One Secretary

The Co-ordinating Council will recommend to the General Conference that the proposed Board of Christian Social Concerns have one general secretary and three associate general secretaries.

The Council already has recommended formation of the new Board by uniting the Boards of Temperance, World Peace, and Social and Economic Relations.

The general secretary would administer the work of the entire Board, while the associates would supervise the three divisions (Peace and World Order, Human Relations and Economic Affairs, and Temperance and General Welfare).

Resigns as President

Resignation of Dr. Webb B. Garrison, president of McKendree College, has been announced by its board of trustees. He has accepted the pastorate of the Roberts Park Methodist Church in Indianapolis.

He will remain as consultant to the 131-year-old Methodist-related school, and will be its commencement speaker June 5, at which time he will be given an honorary LLD as an expression of gratitude for his services.

Offer Land for Center

Offer of 16 acres for a Methodist Center in Washington, D.C. has been made to General Conference by the Board of Temperance. It is on Massachusetts Ave. near Methodist-related American University. If the Conference approves proposed union of the board with two other large general boards, more space would be needed.

The land has been held more than 20 years in expectation of expansion of the U.S. Capitol grounds and subsequent condemnation of the present Methodist building nearby.



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